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A True d-12
Discovery of the Ministry of the Gospell :

OR,
Those gifts which Christ gave at his Ascension,
Ephes. 4. 8. 11.

With their qualification, ordination, continuation, work
and maintainance, according to that royall Commission of King Jesus:
Matth. 28. 19. 20.

Whereby may be clearly seen, the great difference between the Ministers or servants of the Churches of Jesu Christ, and the Ministers, or rather Masters of the Churches of Antichrist; against all those Antichristian Ministers, who in opposition to Christ, and as much as in them is, giving him the lye. For whereas he tels *Nicodemus*, a sonne of believin g *Abraham*, Except a man be born again, he cannot see the Kingdome of God, *Ioh. 3. 3.* And vers. 5. Except a man be born of water, and of the holy spirit, he cannot enter into the Kingdome of God: Yet they say, Believers beget Believers, their children being foederally holy; contrary to vers. the 6, 7, 8: which saith, that which is born of the flesh is flesh, and that which is born of the spirit, is spirit.

With a true definition of a Church of Christ in Gospell-order, with her constitution, power and order. Also the danger of communicating in or with a false and Antichristian Ministerie.

1 Kings 18. 21. And Eliah came to all the people, and said, how long halt ye between two opinions, if the Lord be God follow him, but if Baal be he, then go after him.

Isa. 10. 1, 2, 3. Wo un o them that decree unrighteous decrees, and that write grievousnesses, &c. And Chap. 20. 15. Wo unto them that seek deep to hide their counsell from the Lord, and their workes are in the dark, and they say who seeth us?

Hosea 9. 7. The Prophet is a fool, the spiritual man is mad.

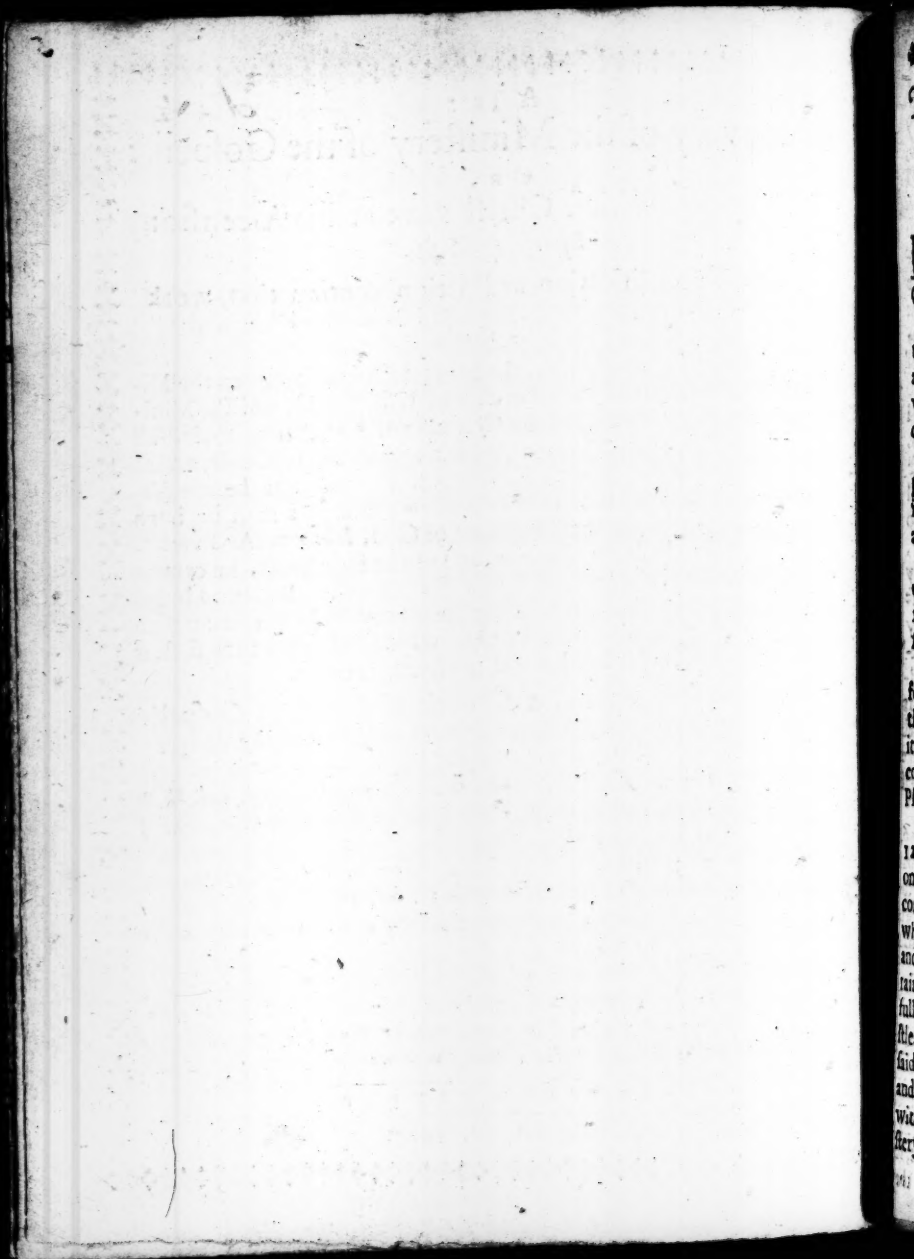
1 Cor. 7. 23. Ye are bought with a price, be not the servants of men.

Gal. 1. 10. For now preach I mans doctrine or Gods, or go I about to please men; for if I should yet please men, I were not the servant of Christ.

By EDVARD BARBER

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*To the impartial Reader ; Even all the Saints in
Gospell order, that desire the exaltation of the Septer of King Jesus.*

*Phil. 7. 16. I will make mention of thy righteousness, even of
thine onely.*

Deloved Reader ; The cause of divulging this truth, is : First, for the
Glory of God, and the truthe sake, it being a glorious truth of the
Gospell, and to continue to the end of the world, Matth. 28. 20.

2 Sathan in his Instruments, having sought and endeavoured as still
they do, to darken it ; alledging that, that Ministerie was extraordinary
and is ceased : The Church of Rome (as is reported) alledges it ended,
when all the Christian world, as they call it, was brought under one form
of Latin service, and one Catholick Church.

3 The ignorance of people, they being so easily deluded by having mens
persons in admiration, according to Jude 16. Joh. 5. 44. and 12. 43: be-
ing easily deceived, by the craft and subtilty of men of parts and abilities,
as 2 Cor. 11. 14, 15. Ephes. 4. 14.

4 The use and necessity of it, as being the guift by which the Churches
of Christ, were and shall ever be gathered and planted, they being ter-
med fishers, begetters to the faith, planters, master-builders, layers of the
foundation, as 1 Cor. 3. 10, 11, 12.

5 The four Angels standing on the four corners of the earth, holding the
four windes that they should not blow upon the earth Rev. 7. 1. & for those
that hold those guifts to be ceased, they being extraordinary, you shall finde
it upon examination, to be but an extraordinary delusion of Antichrist, and
contrary to these Scriptures, Matth. 18. 20. 1 Cor. 12. 28. Ephes. 4. 8. 11.
Phil. 13. 2, 13. to the 18. 146. 10. Revel. 14. 15, 27, and 18, 20.

6 Those guifts which Christ gave and left to his Church, Ephes. 4. 8, 11,
12, 13, 14. being the whole Ministerie of the Gospell of Christ, consisting
onely of Apostles, Prophets, Evangelists, Pastors and Teachers, only Dea-
cons, and Widdowes, for the body ; Acts 6. 3. 1 Tim. 3. 12, 13. and 15. 3.
which guifts or Ministerie, Christ gave at his Ascension, for the gathering
and feeding of his Saints, with their qualification, ordination, and main-
tainance, they being to continue to the end of the world, till the Saints be
fully gathered, and Christ compleat in his Members ; which guifts of Apo-
stles, Prophets, and Evangelists, and Prophets are commonly, though falsely,
said to be ceased, by the Ministers of Antichrist, but Revel. 14. 6. to the 20.
and 18. 20. that glorious gathering Ministerie of Apostles and Prophets,
with the Church, is called forth to rejoyce over the whore ; which Mini-
stry, we (who are commonly, though falsely called Anabaptists) must hear,

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and no other; according to Joh. 10. 4, 5, 27. And when he hath sent forth his own sheep, he goeth before them, and the sheep follow him, for they know his voice, and will not follow a stranger, but they flee from him, for they know not the voice of strangers; my sheep hear my voice, and I know them, and they follow me, saith Christ. Being confident that this unanaturall War will never cease, till fighting for the Gospell with carnall weapons, and compulsion of conscience, which have been so much preached for, by many ignorant men be left, liberty of conscience granted, the Ministerie or servants of the Churches of Christ in Gospell-order sent forth, according to Revel. 14. 15. 17. whereby the Ministry of that glorious everlasting Gospell, shall be revealed, the mysterie and Ministerie of Antichrist discovered, and Babylon like a great stone, thrown down into the Sea, and be found no more at all; because in her was found the blood of Prophets, and of Saints, and of all that were slain upon the earth, Rev. 18. 21. 24. Which being so, what ever Ministry is raised otherwise, or more then this, is Antichristian, and therefore to be avoided and shunned of all Believers; for if they that rejected the word spoken by *Moses* was justly to be punished, of how much sorer punishment shall we be thought worthy, if we refuse the word spoken from heaven by Christ, and confirmed by the Apostles, and them that heard him; God also bearing them witness with signes and wonders, and with divers myracles and gifts of the holy Spirit, Heb. 1. 1. to the 5. and 2. 1. to the 4. Heb. 10. 28, 29 30. Christ being counted worthy of more glory then *Moses*, inasmuch as he that buildeth the house, is worthy of more honour then the house: For *Moses* was faithfull as a servant, but Christ as a Sonne over his own house, whose house are we, to wit, dipt Disciples; if we hold fast the confidence and the rejoycing, firm unto the end; wherefore as the holy Spirit saith, to day if you will hear his voice, harden not your hearts.

And as Christ saith, he that heareth his Ministers heareth him, Luk. 10. 10. In which they follow him, it being as great a sin to heare any but Christs ministers, as it was under the law to heare lying Idolatrous Prophets, unlesse it be to reprove them, and contend against them, the which is cleer both under the law and Gospell, as Deu. 13. 3. The Lord saith thou shalt not hearken to the words of that Prophet, or that dreamer of dreams. 20. I. r. 23. 16. Thus saith the Lord of hosts, hear not the words of the Prophets that prophesie unto you, they make you vain, they speak a vision of their own heart and not out of the mouth of the Lord, and if any go to those false Prophets, to enquire for God, the Lord will punish them with the Prophets punishment, which is to be cut off from his people, not to be written among the righteous, and not to enter into the land of Israel for ever; Ex. 13. 9. & 14. 10. Again Christ sheep flees from the voice of strangers, for

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they know not their voice, and they are often commanded to beware of false Prophets, which come in sheeps clothing as Mat. 7. 15. Whom the world heraceth, but saith the Apostle, John 1. 4. 5, 6, They that are of God heareth us, to wit the ministers of Christ.

Lying Prophets saith Micha, are for the wicked, Micha 2. 11. If any man walking in the Spirit and falshood do lye, saying I will Propesie unto thee of wine and of strong drink, he shall even be the Prophet of this people; therefore Gods people must not receive them if they come unto them to teach, much lesse must they go unto them to be taught by them, Joh. 3. 10. 11. If there come any unto you and bring not this doctrine, receive him not to house, neither bid him God-speed, for he that biddeth him God-speed, is partaker of his evill deeds; therefore saith Jer. 15. 9. Let them return to thee, but return thou not to them.

2. As preaching or teaching the Word of God, and hearing of the same among the Saints, is a part of true worship, 1 Cor. 11. 4. 5. So as preaching among the wicked a part of false worship, Mat. 15. 9. And so their communion from which the Saints are to seporate, 2 Cor. 6. 14 to the 18. and Revel. 18. 4. And must have no fellowship with their unfruitfull works of darkness, but reprove them rather, Ephes. 5. 11.

And as the wicked themselves account preaching and hearing a part of their worship, Psal. 16. 4. and 15. 4. In whose eyes a vile person is contempt, which the Saints must not offer, but even contemn such vile persons, hating their assemblies, and not companie with them, as Psal. 26. 4. 5. I have not sate with vaine persons, neither will I go in with dissemblers, I have hated the congregation of evill doers and will not sit with the wicked, Psal. 1.

3. God commandeth, that the Prophets that should presume to speak a word in his Name, which he commanded him not to speak, should dye, Deut. 13. 5. 8. 18. 20. That is, the Israelites the people of God were to slay his boby, and so to take away evill from among the midst of them, even so are Gods people, to wit, believers dipt under the Gospel, commanded that even amongst themselves they must marke diligently them that preach or practise contrary to the doctrine of the Apostle & avoid them, Rom. 16. 17. And from such to seporate themselves, & 1 Tim. 6. 5. vain disputations of men of corrupt mind and destitute of the truth, which think that gaine is godlinesse, from such seporate thy selfe, yea if they were Angels from heaven, teaching falshood, to let them be accursed, Gal. 1. 8. 9. And beare his owne condemnation whosoever he be, Gal. 5. 10. The which being practised by false Prophets within the Church or without, the Saints are no more to hear them, but declare their estate of death, as under the law of Moyses bodily, so under the Gospel of Christ spiritually, Revel. 14. 9. 10.

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4. The Saints must declare to the wicked what God saith, Psal. 50. 16. 17. What halt thou to do to take my word into thy mouth, or declare my Ordinances, seeing thou hatest to be reformed, and hath cast my words behind thee, and because I held my tongue therefore thou thoughtest I was like thee but I will reprove thee: this is written for the Saints Instruction, Rom. 15. 4. That therein they may imitate their heavenly Father, Mat. 5. 48. For whosoever heareth in Gods matters and is silent, he doth establish that which is done, as Numb. 30. 14, 15. And he that winketh at iniquity when he seeth it, the Lord will set his face against that man, Levit. 20. 4 5.

5. Our Lord Jesus Christ would not suffer the Devill the Father of all lying Prophets to confesse him, yea by his power he made the evill Spirit in the man reprove those wicked men for meddling with the Name of Jesus, Iohn 8. 48. Mark. 1. 24. 25. Where the unclean Spirit cryed out, saying let us alone, what have we to do with thee thou Jesus of Nazareth, art thou come to destroy us, I know thee who thou art, the holy one of God. And Jesus rebuked him saying, hold thy peace and come out of him: And the Saints must walk as he hath walked, Iohn 1. 2. 6. Therefore believers when they heare the Devill in the wicked false Prophets, meddle with the name of Christ, or his Ordinances, they must sharply rebuke them, and as much as in them is, not suffer them, as Acts 19. 15. and 13. 7. 8. 9. 10.

6. The end of the Saints hearing any false Prophet meddle with the word of God, must either be for their edification, or else to rebuke them as before is shewed, else what do they there, if to edifie that they cannot, if to rebuke them, then it is lawfull, as Acts 13. 8. 9. 10. If otherwise it is unlawfull, Iohn 10. 5. 7, 8. 27.

Now that we may the better discover and know the Ministers of Antichrist, who are usually known by their pride, covetousnesse, Idleness, contempt of their poor brethren, and persecution, from the Ministers or servants of the Churches of the Gospel, who are usually knowne by their humility, Math. 11. 29 and 21. 5. Freeness, Mat. 10. 8. 2 Cor. 12. 15. Labours, 2 Cor. 11. 23. to the 28. Love to their brethren and all men, Acts 20. 23, 24, and 21. 13. As also free from persecuting others, as Mat. 26. 52, 53. 54. 2 Tim. 2. 24, 25, 26; 2 Cor. 10. 4. 5. I shall also give you a short description of their gitts and qualifications, and the rather, we having taken a Protestation against popery and popish Innovation, and the Ministrie of England having received their Ordination Lineally from Rome, we having covenanted to extirpate Poperie Root and branch, for the Prelates being voted down Antichristian, the rest that had their Ordination from them must needs fall, for Iob 14. 4. who can bring a clean thing out of an uncleane, nor one, we therefore having vowed, we ought to perform, Deut. 23. 20, 22, 23. and Psal. 76. 11. Eccles. 3. 4. When thou vow-

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est a vow to God, defer not to pay it, for he delighteth not in foolcs: pay therefore that thou hast vowed, it is better that thou shouldest not vow, then that thou shouldest vow and not pay it: and *Salomon* saith, Pro. 20. 25. It is a snare for him that devoureth that which is holy, and after vowes to make inquiry, therefore let us keep our vow to the Lord, that the Land mourn not because of oaths: as *Jeremiah* complaines, Ier. 23. 10. and *Hosea* 4. 2. and 10. 4. Which everie one hath sworne to maintaine all in general and each in perticular, that therefore we be not found perjured before the Lord by our protestation, or be guilty of that judgement denounced against the evill servant, for hiding his talent in a napkin, Mat. 25. 25. to the 30. Desiring that if any objection be made before we be condemned, we may be brought face to face with our accusers, and liberty given to answer for our selves, as those noble Romans practised, Acts. 25. 16, Or as it is reported of the Locrians, who might freely come, though with ropes about their necks to their great senate of state, committing their lives into their hands, so far resting upon the justnesse of their cause, whereupon they had alwaies audience: the like we would be glad to do, that we might obtaine the like favour, for it must needs be that the Lord Arch Bishops, and Lord Bishops, being discovered to be Antichristian, having received their Ordination from Rome, they all who receive their call from them or their creatures, must needs be the same, & the unsitrest of all others, for the Ministers or servants of the Churches of Christ, as Ier. 50. 13. 14. 15. 16. & ver. 5. 6. They shall ask the way to Zion with their faces thitherward, saying, come and let us joyn our selves to the Lord in a perpetual covenant that shall not be forgotten, where the Lord complains, saying, my people have been as lost sheep, their shepheards have caused them to go astray, and have turned them away to the mountains, they have gone from mountain to hill, and forgotten their resting place, & Isa. 51. 25. 26. The Lord saith, behold I am against thee O destroying mountain, saith the Lord, which destroyeth all the earth, and I will brech out my hand upon thee, and roll thee downe from the rocks, and will make thee a burat mountaine, and they shall not take of thee a stone for a corner, nor a stone for foundations, but thou shalt be utterly destroyed for ever, saith the Lord: Yet if the Lord work such repentance in them as he did in *Simon Magus*, Acts 8. 9. to the 14. And in those that used curious arts, Acts 19. 18, 19. where it is said; Many that believed, came and confessed, and shewed their deeds; many also of them which used curious arts brought their books together and burned them before all men, and they counted the price of them, and found it fifty thousand pieces of silver, compared with Acts. 6. 7. And the word of God increased, and the number of the disciples was multiplied in Jerusalem greatly, and a great company of the Priests were obedient to the faith. For as the Lord hath

appein-

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appointed to do that great work in discovering the misterie of iniquity, and throwing down the Kingdome of Antichrist by weak meanes, saying the least of the flock shall draw them out, Ier. 49. 19. 20. and 50, 4. 45. So the reason is, that as Gods wayes and thoughts are not, as our thoughts and wayes, Iſa. 55. 8. 9. So also that no flesh should glory in his presence, 1 Cor. 1. 19. with 29. But he that glorieth should glory in the Lord, verse the 31. So also as God now in calling to the obedience of the Gospel by his word and Spirit, is no respecter of persons high or low, as Rom. 2. 11. Deut. 10. 17. 2 Chron. 19. 7. Acts. 10. 34. Peter opened his mouth and said, of a truth, I perceive that God is no respecter of persons, but in every nation, he that feareth him, and worketh righteousness, is accepted with him: that as the Lord by *Daniell* saith, that living men may know that the most high hath power over the Kingdoms of men, and giveth it to whomsoever he will, and setteth up over it the basest of men, Dan. 4. 17.

And as the Lord is thus impartiall in his call by his ministers in the Gospell, Iſa. 55. 1. 2. Mark. 16. 15, 16, Revel. 22. 17. So also shall Christ be in the last judgement, Luk. 19. 27. Saying bring forth those mine enemies, that would not that I should reign over them, and slay them before me, and Acts 3, 22, 23, A Prophet shall the Lord your God raise up unto you of your brethren like unto me, him shall ye hear in all things whatsoever he shall say unto you, and it shall come to passe that every soul which will not heare that Prophet, shall be destroyed from among the people, compared with Deut. 18. 15. and Mat. 28. 20.

Now the most best and cheifest time to witnesse to the truth is, when it is most opposed, and decrees made against it, as Iosh. 24. 14, 15, Now therefore fear the Lord, and serve him in sinceritie, and truth, &c. compared with Deut. 6. 9. 10. & Dan. 6. 10. 11. Wherefore King *Darius* sealed the writing & the decree, now when *Daniel* understood that the writing was sealed, he went into his house, and his windows being open in his chamber, he kneeled down upon his knees, three times a day and prayed, and prayed his God as aforetime. Thus desiring thee Berean-like, as Acts 17. 11. to receive the word, with all readinesse of mind, and search the Scripture daily, whether these things are so; desiring the opener of the eyes of the blind, to open the eyes of our understanding, that we may see the wonderfull things of His Law.

By EDWARD BARBER, *servant to the Churches of Christ, and Citizen and Merchantaylor of London, falsely called an Anabaptist.*



A
DISCOVERIE
OF THE
Ministerie of the Gospell.



First, of the gifts or qualifications of Apostles, or Messengers; the Master-builders, or layers of the Foundation; Fathers or begetters to the faith, 1 Cor. 3. 10: and 1. 4. 15. which are usually said to be extraordinary or cast. Although upon the examination of the Gospell, you shall finde it to be an extraordinary deceit, that thereby they may uphold the Ministerie and Kingdome of Antichrist.

First, then he must be one converted to the Faith, by the Spirit inwardly, and by the Word outwardly, and so a baptized or dipt Disciple in the order of the Gospell; as Matth. 3. 13. where it is written of Jesus himself, that before he took upon him the Administration of the Gospell, he comes from *Galile* to *Jordan*, unto *John* to be baptized, or in English dipt of him; and Acts 9. 3 4, 5, 6, 18 *Paul* must go to *Ananias* to be baptized, before he come to be a Member, much lesse a Minister or Servant of the Gospell; as is recorded by himself to the chief Captain, Acts 22. 16. saying; *Arise, why tarriest thou, and be baptized; and wash away thy finnes, calling on the Name of the Lord: And he arose forthwith and was dipt, chap. 9 18.*

2. He must be a Member of a true Church, in the Order of the Gospell, and a Prophet by his gifts; Acts 9. 26, 27. 28. and 13. 1, 2,

3, 4. where it is written; There was at the Church that was at Antioch certain Prophets, and as they ministred to the Lord, and fasted, the holy Spirit said, separte me *Saul* and *Barnabas* for the work whereunto I have signed them; And when they had fasted, and prayed, and laid their hands on them, they sent them away.

3. He must not be a young Disciple, or novice, 1 Tim. 3. 6 lest he being puffed up with pride, he fall into the condemnation of the Devil; he must be one also as approved of God, so of the Church; A workman that needeth not to be ashamed, rightly dividing the Word of truth. 2 Tim. 2. 15. Titus. 1. 7, 8, 9 compared with Acts. 1. 21, 22. Wherefore of these men which have companied with us all the time that the Lord Iesus was conversant with us, beginning from the baptism of *John* unto the day that he was taken up from among us, must one be made a witnesse with us of his resurrection. And chap 6. 3. Wherefore brethren looke ye out among you seven men of honest report, and full of the holy Spirit and of wisdom, which we may appoint to this businesse.

4. He is to have a good measure of self-deniall, whereby he is enabled to forsake the world, and all carnall friends and acquaintance, and follow Christ alone. Mat. 4. 18. to the 22. Mark 1. 16, 17. Iohn 1. 43. putting on a resolution to leave all, yea life it self rather then Christ, or the least part of the truth, Mat. 16. 24. Mat. 10. 37, 38, 39.

5. He must have a holy contempt of all earthly things in comparison of Christ, as Mat. 13. 44. Phil. 3. 8, 9. And to enjoy Christ though with persecution, Mat. 10. 30. and 2. 2. 12.

6. He is to be experimentally acquainted with the misteries of the Gospell, and to have that particular gift from Christ, The Spirit of revelation of the Gospell, Revel. 1. 2, 2. 1 Pet. 1. 11, 12, 13. Mat. 13. 11. And he said unto them, because it is given unto you to know these secrets of the Kingdome of heaven, but to them it is not given.

7. He is and must be one of them, that by a comfortable communion and fellowship of the heavenly Ierusalem, doth wait for the promise of Iesus to be performed upon them, for the doubling and trebling of his Spirit upon them in that fulnesse, whereby they may be enabled by his call to preach the Gospell both purely and powerfully, for Gods glory and the comfort of his people; Acts 1. 4, 5, 6. and 2. 34, 36, 37. compared with Joel. 2. 28.

8. One that preacheth the everlasting Gospell, being sent out by the Church of which he is a member, Mat. 28. 19. Mark 16. 15, 16. go ye into all the world, and preach the Gospell to every creature; he that believeth and is bapt, shall be saved; but he that will not believe, shall be

be damned, according to Isa. 2. 3. And many people shall go and say, come ye and let us go up to the mountaine of the Lords house of the God of *Israhel*, and he will teach us his wayes, and we will walk in his paths, for out of Zion shall go forth the Law, and the Word of the Lord from Ierusalem; compared with 1 Tim. 3. 15. and Revel. 14. 6 9. 15. 17.

9. He is not to preach by books or notes, much lesse by Arts learned at the Universities, but as the Disciples of Christ, by vertue of gifts given, and by faith seeing his own emptinesse, rests on Gods Almightynesse, and the fulnesse that flowes from Christ; as Col. 1. 19. Whereby he is enabled to preach, as the Spirit of God shall give utterance, at all times; Acts 2. 4. Iohn 1. 16. Phil. 1. 19. to Gods glory, the peoples good, and the manifestation of the Spirit in the Evidence thereof, with power and profit: 1 Cor 12. 7. According to Is. 54. 13. And all thy Children shall be taught of the Lord, and great shall be the prosperity of thy Children; and Iohn 6. 45. and 1 Cor. 1. 5. that in every thing you are enriched by him, in all utterance and in all knowledge.

10. He must dip or cause to be dipt, those whom the Lord converts by him, Acts 2. 38. Then *Peter* said, repent and be dipt every one of you in the Name of Jesus Christ, for the remission of sinnes, and ye shall receive the gift of the holy Spirit, Acts 10. 47, 48. Can any forbid water that these should not be baptized, which have received the holy Spirit as well as we, so he commanded them to be baptized in the Name of the Lord.

11. He must be one that must be accounted of the world and worldly men, as *Paul* was by *F. f. m.*, mad and out of his wits; Acts 26. 24. Also a troubler of the estate and Kingdome where he lives, as *Eliu* was by *Abah*; 1. Kings 18. 17, 18. and 21. Chap. 20. And *Abah* said to *Eliab*, hast thou found me oh mineemie; and like *Paul* and *Sila*, counted pestilent fellows, and to turn the world upside downe, Acts 17. 6. and 24. 5. And the 4. 18. commanded to preach no more in the Name of Christ, although they as loyall subjects as any in the world, as Mat. 23. 17. to the 21. And such as teaches all others to be obedient to their Governours, Rom. 13. 1 to the 8. 1 Pet. 2. 13, 14 but this Christ himself was accounted, Luk. 23. 1, 2. Then the whole multitude of them arose and led him unto *Pilate*, and they began to accuse him saying, we have found this man perverting the people, and forbidding to give tribute to *Cesar*, though none more ready then he and his Disciples, but the servant is not above the Master.

12. One that gathereth in Gods Elect, Mat. 24. 31. being sent out by the Church, and he shall send his Angels with a great sound of a

Trumpet, and they shall gather together his Elect from the four windes, from one end of heaven to the other, setting them in Church-fellowship, God working with them; 1 Cor 3.5. to the 10. who then is *Paul*, or who is *Apollo*, but Ministers by whom ye believed, even as the Lord gave to every man: I have planted, *Apollo* watered, but God gave the increase; so then neither is he that planteth nor he that watereth any thing, but God that giveth the increase.

13. He must have a care of the Disciples thus gathered and planted in Church fellowship, and order of the Gospell; 2 Cor 11. 28, 29. Besides those things that are without, that which cometh upon me daily, the care of all the Churches who is weak and I am not weak, who is offended and I burn not: and 1 Thes. 2.7, 8. For we were gentle among you, even as a Nurse cherisheth her children, so being affectionately desirous of you, we were willing to have imparted unto you not the Gospell of God onely but even our own souls, because ye were dear unto us.

14. To study their wants and pray for them; And desiring the Churches prayers also: as Phil. 1.8, 9, 10. For God is my record how greatly I long after you all in the bowels of Iesus Christ, and this I pray that your love may abound yet more and more, in knowledge, and in all judgment, that ye may approve things that are excellent, that ye may be sincere and without offence, till the day of Christ: and Rom. 15.30, 31. Now I beseech you brethren for the Lord Iesus Christs sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me, that I may be delivered from them that do not believe in *Judea*, and that my service which I have for Ierusalem may be accepted of the Saints.

15. To take notice of their gifts and graces, exhorting them to improve them: Phil. 1.3, 4, 5. I thank my God upon every remembrance of you alwaies in every prayer of mine for you all, making request with joy, for your fellowship in the Gospell, from the first day untill now; 1 Tim. 4. 14. neglect not the gift that is in thee, which was given thee by prophesie, with the laying on of the hands of the Eldership: compared with 1 Cor. 14. 39. For ye may all prophesie one by one, that all may learn, and all may be comforted; and 1 Pet. 4. 10. As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold graces of God.

16. They, with the Church, are to beware of laying on of hands suddainly on any man, as 1 Tim. 5.21, 22. Where *Paul* chargeth *Timothy* before God, and the Lord Iesus Christ, and the Elect Angels, to observe those things he had given him in charge, without preferring one

one thing before another, doing nothing by partialitie, nor partake of other mens sins, where you may see the folly of those that so highly vawle faith, and undervawle baptism, that glorious ordinance of Iesus Christ, by which believers are initiated into the Church of Christ; as Acts 2. 41.

17. They are to leave with the Church or send to them, Evangelists to supply their wants and reform abuses: as Titus 1. 5. for this causelest I see in Creete, that thou shouldest set in order those things that are wanting, and ordain Elders in every City as I had appointed thee: and Acts 20. 28. 29. 31. The Apostle foretels the Church, that after his departure, shall grievous Woelves enter in among them, not sparing the flock; therefore he exhorts them to watch, and to remember that by the space of three yeers, he ceased not to warne them night and day with teares.

18. They must be servants of the Churches, and ministers of peace, not masters, disposing themselves where they please, but as servants to be disposed by them; Rom. 10. 15. How shall they preach except they be sent? Phil. 1. 1. *Paul and Timotheus* the servants of Iesus Christ, to all the Saints in Christ Iesus: And 2 Cor. 8. 23. Whether any do enquire of *Titus*, he is my partner, and fellow-helper concerning you or our brethren, be enquired of, they are the Messengers or servants of the Churches, and the glory of Christ: and Ephes. 6. 15. And your feet shod with the preparation of Peace, and so their weapons spirituall not carnall, 2 Cor. 10. 4.

19. To commend the Churches in well doing; 1 Cor. 11. 2. 22. Now I praise you brethren that you remember me in all things, and keep the Ordinances as I delivered them unto you; and Gal. 1. 8, 9. he saith; But though we, or an Angel from Heaven, preach any other Gospell unto you, then what we have preached unto you, let him be accursed.

20. To hearken after their welfare, and being absent from them to write to them; which was the cause of those 14. Epistles, 1 Cor. 5. 3. and 1. 7. 1. and Col. 2. 5. Phil. 4. 17. For I verily, as absent in body, but present in spirit; and now concerning the things whereof you wrote unto me, let the same minde be with you as was in Christ Iesus; and not because I desire a gift, but I desire fruit, that I may abound to your accompt.

21. To be examples, and to approve themselves to every mans conscience in the sight of God; 1 Cor. 11. 1. Be ye followers of me even as I also am of Christ, Phil. 3. 17, 18, 19. Brethren be ye followers of me, and mark them that walk so, as ye have us for an Example;

For many walk of whom I have told you often, and now tell you even weeping, that they are the enemies of the crosse of Christ, whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things.

22. To put their own doctrine to tryall, as Acts 17. 11. Where the Berians were counted more noble then them of Thessalonica, in that they received the Word with all readinesse of mind, and searched the Scriptures daily whether those things were so: 1 Cor. 11. 23. For I received of the Lord that which also I delivered unto you: and 2. Cor. 4. 1, 2. Therefore seeing we have this Ministerie, as we have received mercy we faint not, but have renounced the hidden things of dishonesty, not walking in craftinesse, nor handling the Word of God deceitfully, but by manifestation of the truth, commending our selves to every mans conscience in the sight of God; but if our Gospell be hid it is hid to them that are lost, in whom the God of this world hath blinded the mindes of them that believe not, lest the light of the Glorious Gospell of Christ, who is the Image of God, should shine unto them; for we, to wit, the Ministers of the Gospell, preach not our selves but Christ Jesus the Lord, and our selves your servants for Jesus sake, verses 3. 4. 5.

23. To preach the Gospell boldly in time of opposition; as Acts, 13. 45. And when the Jews saw the multitude, they were filled with envie. And spake against those things spoken by *Paul*, contradicting and Blaspheming; then *Paul* and *Barnabas* waxed bold: compared with Amos 7. 12, to the 14.

24. To know, they being Ministers of Christ and called according to the rule and order of the Gospell, that no man can silence them; as Acts 4. 16, to the 20. Where *Peter* and *Iohn* being commanded silence, answered, whether it be right in the sight of God to hearken to you more then unto God judge ye, for we cannot but speak the things which we have seen and heard: according to Psal. 39. 2 3. I was dumb with silence, I held my peace even from good, and my sorrow was stirred, my heart was hot within me, while I was musing the fire burned, then spake I with my tongue: and Mat. 10. 27. Luk. 12. 3. What I tell you in darknesse, that speak you in light, and what ye heare in the dark, that preach ye in the house tops, and feare not them that can kill the body, and are not able to kill the Soul.

25. To go often and visit the Saints and disciples of Christ, Acts 15. 30, to the 36. And some dayes after *Paul* said unto *Barnabas*, let us go againe and visit our brethren in every Citty where we have Preached the Word of the Lord, and see how they do.

26. To be humble and empty in themselves, what ever God works by them, giving all glory to God; as Acts 3. 12. 16. and 14. 14. 15. And when *Peter* saw it, he answered unto the people, why look ye so earnestly on us, as though we by our own power or holinesse, had made this man whole: and 1 Cor. 3. 6. 7 and 1. 13. 10. and 2. 3. 5.

27. To strive to make the Gospell free: therefore they that have Trades let them use them, and those that have none let them get in to one, Ephes 4. 28. that so he that stole may steale no more, but labour with his hands the thing which is good, that he may have to give to him that needeth: And 1 Cor. 4. 11. 12. and 9. 12. 15. 17 18. If I do this thing willingly, I have a reward, but if against my will, a dispensation of the Gospell is committed unto me: what is my reward then? Verily that when I preach the Gospell, I may make the Gospell without charge, that I abuse not my authoritie in the Gospell: as Acts 2. 34. 1 Thes. 2. 9 and 2. 3. 8. and 2 Cor. 12. 14. 15. For as they are not to give money as *Simon Magus* did, and the Ministers of Antichrist do, to buy the Holy Ghost, and then sell it again at 20. s. 10 s. 40. s. 5. l. a Sermon, contracting for hundreds per the year, or else they will be none of their Ministers: which practice the Disciples of Christ, and his Ministers hates, for they seek not theits, but them: as is cleer, 2 Cor. 12. 14. 15. and Matth. 10. 8. Freely you have received, freely give ----

28. To bear all sorts of affliction with patience: 1 Cor. 4. 9. Where the Apostle saith; I think that God hath set forth us the Apostles last, as men appointed unto death, for we are made a spectacle or gazing stock unto the world, and to Angels, and to men: and 2 Cor. 6. 4. to the 10. In all things we approve our selves as the Ministers of God, in much patience in afflictions, in necessities, in distresses, in stripes, in prisons, in tumults, in labours, by watchings, by fastings, by puritie, by knowledge, by long suffering, by kindness; by the holy spirit, by love unfeigned, by the Word of truth, by the power of God, by the armour of righteousness on the right hand, and on the left, by honour and dishonour, by evil report and good report, as deceivers and yet true, as unknown and yet known, as dying and yet we live, as chastened and yet not killed, as sorrowing yet alwayes rejoycing, as poor yet making many rich, as having nothing and yet possessing all things: And 2 Cor. 4. 8. 9. 10. We are troubled on every side yet not distressed, we are perplexed but not in despair, persecuted but not forsaken, cast down but not destroyed, always bearing about in our body the dying of the Lord Jesus, that the life also of Jesus may be manifested in our body: And Matth. 10. 22. and ye shall be

be hated of all men for my Names sake, but he that endureth to the end shall be saved: And Acts the 21. 13. *Paul* answered the Disciples, what mean ye to weep and break my heart, for I am ready not to be bound only, but also to dye at Jerusalem for the Name of the Lord Jesus. and 14. 22. confirming the soules of the Disciples, and exhorting them to continue in the Faith, and that we must through much tribulation, enter into the Kingdome of God.

29. To be mean and poor in the eyes of the world and worldly men: as *Isai.* 8. 18. Behold, I and the children which the Lord hath given me, are for signes and Wonders in *Israel* from the Lord of hostes: and *Isa.* 29. 18. And in that day shall the deaf heare the words of the book, and the eyes of the blinde shall see out of obscurity and out of darknesse: and *Iohn* 7. 47, 48, 49. Then answered them the Pharises, are ye also deceived, have any of the Rulers or of the Pharises believed on him, but this people, who know not the law are cursed; and yet when they saw the boldnesse of *Peter* and *Iohn*, and perceived that they were unlearned and ignorant men they marvelled, and took knowledge of them that they had been with Jesus: Acts 4. 13. Again, *Rev.* 11. 3. and I will give power to my two witnesses, and they shall prophesie a thousand two hundred and threescore dayes, clothed in sack-cloth.

30. Not to hide their heads, nor flye their Countries for fear of persecution, it being the token of hirelings so to do: *John* 10. 12. 13. but not the true servants of God, as *Nehem.* 6. 10. 11. where he being in danger, and being perswaded to go into the Temple to save his life, answered; should such a man as I flye? and who is there that being as I am, would go into the Temple to save his life? I will not go in. And then I perceived that God had not sent him, but that he pronounced this Prophecie against me, for *Tebiah* and *Sanballat* had hired him, therefore was he hired that I should be afraid, and do so, and sinne, and that they might have matter for an evill report, that they might reproach me, verse the 12. 13. 14. Thus you see it is the duty of a Generall, Captain, Leader, or Shepheard, as *Luke* the 2. 8. where they were keeping Watch in the field over their flock by night, so ought they to stand to their charge in the greatest danger, and not to flye for fear: For he that seeks to save his life shall lose it, but he that loseth his life for my sake shall finde it, saith Christ; for what is a man advantaged, if he gain the whole world, and lose his soul, or what shall a man give in exchange for his soul: *Matth.* 16. 25. 26 27.

31. To lay down their lives for the publishing and defence of the Gospell, if God call them to it: *Luk.* 9. 23. to the 26 and 17. 33.

Acts 15. 26. and 27. 13 and Phil. 1. 21. For Christ is to me in life and in death advantage: and Christ saith, Mark 8. 38. whosoever shall be ashamed of me and of my words in this adulterous and sinfull generation, of him also shall the sonne of man be ashamed when he commeth in the glory of his father with the holy Angels: and Acts 1. 5. 26. The Church commends *Barnabas* and *Paul* to be men that have hazarded their lives for the Name of our Lord Jesus Christ: and Acts 20. 22, 23. 24. *Paul* saith, behold I go up to *Jerusalem* not knowing the things that shall befall me there, save that the holy Spirit witnesseth in every place, saying that bonds and afflictions abide me, but none of these things move me, neither count I my life deer unto my self, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the Gospell of the grace of God.

32. He must have a great measure of self-deniall, and so follow Christ, Mar. 16. 24. not consulting with flesh and blood, as Gal. 1. 16. & Acts 26. 19. Whereupon oh King *Agrippa* I was not disobedient unto the heavenly vision: compared with Acts 6. 2. Where the twelve calling the multitude of the disciples unto them, said; It is not reason that we should leave the word of God and serve tables: they preferring the glory of God and the discharge of their duties beyond all the pleasure and profit that the world can afford: as Phil. 3. 8, 9. Yea doubtlesse, and I count all things but losse for the excellencie of the knowledge of Christ Jesus my Lord, for whom I have suffered the losse of all things, and do count them but dung that I may winne Christ: And therefore to be stable in their judgments, and not changing their opinions and religion with times and states for profit or preferment, as *Dimitri* did: 2 Tim. 4. 10. Neither must they be *Diotrephus*-like a lever to have the Preheminence, 2 Pet. 1. 12. and James 1. 16. Do not erre my deere brethren, but resist the Devill and he will flie from you, as our Master Christ, when he offered him the Kingdoms of the world with the glory thereof, to fall down and worship him: Mat. 4. 8, 9, 10.

33. Within the Church their cheif care must be, that they might be an example to them that believe, in all holy conversation, godlinesse and honesty: 2 Thes. 3. 9. Phil. 3. 17. That our conversation should be as becommeth the Gospell of Christ: Phil. 1. 27. 1 Pet 5. 3. Neither being Lords over Gods heritage, but being examples unto the flock.

34. For the discharge of their Office; first, where God opens a door and calls them forth of the Church, to be ready with *Samuel* to will and say, Lord what wilt thou have me to do? Compared with Acts 9. 6. not like those the Lord complains of, Jer. 23. 21. *I have not sent*

sent these Prophets, yet they run; I have not spoken to them, yet they prophesied. But being prelt in the spirit, he is to know he is not his own man, but King Jesus his servant or Embassador: as 2 Cor. 5. 2 & 2. 8. 23.

35. They are to know their dignity, as the Messengers of the Churches, and the glory of Christ; that is, they do represent the very presence and person of Jesus Christ. And therefore not to vaile nor hide the honour of the King their Master, and his Spouse the Church, who sent them; though it cost them their dearest bloud.

36. They must have so much Serpent-like wisdom, as not to trust every man, but according to their Masters command, beware of men: Matth. 10. 15, to the 18. *Now when he was in Hierusalem at the Paschever, in the Feast day, many believed in his Name, when they saw the myracles which he did: But Iesus did not commit himself unto them, because he knew all men, and needed not that any man should testifie, for he knew what was in man:* John 2. 23. 24. 25.

Lastly, to know that if their testimony of the Gospell of life and peace be not received, yet may they have comfort as the servants of Christ: Isa. 55. 10, 11. As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the Sower, and bread to the eater; so shall my Word be that goeth forth out of my mouth, it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I send it: And Ezek. 33. 31. 32. 33. and they come unto thee as the people cometh, and they sit before thee as my people, and they hear my words but they will not do them, for with their mouth they shew much love, but their heart goeth after their covetousnesse: And lo, thou art unto them as a lovely song of one that hath a pleasant voice, and can sing well, for they hear thy words but they do them not: But when this cometh to passe, for lo it will come, then shall they know that a Prophet hath been among them: Matth. 10. 7. to the 14. Mark. 6. 11. And whosoever will not receive nor hear you when ye depart thence, shake off the dust that is under your feet, for a witnesse unto them. Verily I say unto you, it shall be easier for Sodom or Gomorrah at the day of judgement, then for that Citie: and 2 Cor. 2. 15, 17. For we are unto God the sweet favour of Christ in them that are saved, and in them which perish: To the one we are the favour of death unto death, and to the other the favour of life unto life, and who is sufficient for these things; for we are not as many which makes merchandise of the Word of God, but as of sinceritie, but as of God in the sight of God, speak we in Christ, and 2 Thes. 2.

4. to the 12. and Acts 13. 50, 51, 52. But the Jewes stirred up certain devout and honourable women, and the chief men of the City, and raised persecution against *Paul* and *Barnabas*, and expelled them out of their Coasts; But they shook off the dust off their feet against them, and came unto Iconium; and the Disciples were filled with joy, and with the holy spirit; according to Luk. 9. 2. to the 6. And thus they are not only to have the habit of faith, but the actual life: as Hab. 2. 4. The just shall live by his faith; that is, that God will defend him, though he have no carnall weapons, warm and preserve him, though he have no fire nor clothes, relieve and maintain him though he have no money nor habitations, much lesse tythes and parsonages: Matth. 10. 8. 9. 10.

2. That God will stay their harts, though they have no light: If. 50. 10

3. To believe, that God by his spirit will so speak in them, and for them, manifesting his power in their weaknesse, that all their adversaries shall not be able to answer, Mat. 10. 20, 21. Phil. 2. 12. 13.

4. They must have faith to believe, that the Lord by his blessed spirit wil give his help, direct them how and what to do, and which way to manage his cause, in publishing the truth much more then the Church could; and here the Lord supplies himself what is wanting by the absence of his people: as Acts 10. 19. The Lord will tell them whether they shall go, Acts 19. 21. and where not to go: Acts 16. 6. For as God honoured the Prophets under the Law in the beginning, till Christ; so God doth now under the Gospell veil their glory, for it doth decrease: and towards the end of the world, the Lord as he hath begun, shall by them reveal the everlasting Gospell: Revel. 14. 6, 7, 8. and declare the destruction of Babilon, and powr out the violl of his wrath, upon the throne of the Beast, vers. 9. 10. and afterward call them to rejoyce over her, chap. 18. 20. as he did at the first sending forth the same: Heb. 13. 7. 8. Jesus Christ, the same yesterday, to day, and for ever.

Of Prophets there are two sorts; first, those of the old Testament under the law, and these continued till *Ihu*: Mat. 11. 13.

2. There be the Prophets of the New Testament, and these of two sorts; judging Prophets, and these may be the Pastors and Overseers of the flock: Heb. 12. 17. 1 Cor. 14. 26, 27. Secondly, Learning Prophets: 1 Cor. 14. 3. 34.

Now both these are gifts of Christ given from heaven, James 1. 17. For the gathering, feeding, guiding and edifying of the Church: Ephes. 4. 11, 12, 13, 14. 1 Cor. 14. 3. 31.

In that, one man may have them both, and all the five gifts; as

Paul had, and *Peter*: 1. Pet. 5. 1, 2. For they were both Prophets and well able to deliver themselves, for the word Prophet as I conceive, commeth of speaking: as Exodus. 7. 1. 1 Cor. 14. 29. as both the Hebrew and Greek words signifies.

3. They agree in this, that as they were given by God, James 1. 13. So they must both be employed for the glory of God, and the good of the Church: 1 Cor. 3. 21, 23. Therefore let no man glory in men, for all things are yours, and ye are Christs, and Christ is Gods, and so they are to be helpers of the joy of their Spirits: as 2 Cor. 4. 15. for all things are for your sakes, that the abundant grace might through the thanksgiving of many, redound to the glory of God.

4. They agree in this also, that they are not without honour, but in their own Countries, and those places where they should have most respects: Gal. 4. 16, 17. and Mark. 6. 4. And therefore have been, are, and shall be, in most base esteeme: as 1. Cor. 4. 10, 11, 12. Mark. 6. 2, 3, 4, 5.

The gift of Evangelists, is to divulge and publish good tidings of the Gospell of peace, for the salvation of the Elect and chosen; Rom. 10. 15. Luk. 2. 10, 11. And of those there were two sorts; some did write, those 4. histories of the life, death, and resurrection of the Lord Iesus, commonly known and taken for *Matthew*, *Marke*, *Luke* and *Iohn*; these were in Christs owne time before his death.

2. There be others since the ascension of Christ, young men, as assistant to the Apostles, and of this sort was *Timothy*, *Titus* and *Silvanus*, 1 Tim. 1. 3. 1 Tim. 4. 5. 1 Titus 5. also *Apello*: 1 Cor. 3. 6. These did water, where the Apostles had planted.

3. The Apostle was termed the Father, and the Evangelist the Sonne begotten by him, as an Instrument in the hand of Christ, to the true faith and fellowship of the Gospell; as 1 Tim. 1. 2. and 2 Tim. 1. 2. Titus. 1. 4. For as the Sonne with the Father he hath served with me in the work of the Gospell, 1 Cor. 4. 17. Phil. 2. 22.

So also they differ first in the order of their work, for the Apostle makes work for the Evangelists by preaching & planting, before there can be need of watering: 1 Cor. 3. 6. and therefore in Christs donation, Ephes. 4. 11. The Apostles are set before the Evangelists, as the onely master-builders, that must lay the foundation: 1 Cor. 3. 10, 11, 12.

2. The Apostle hath his call from Christ and his Church, so Acts. 13. 2, 3, but the Evangelists from Christ and his Apostles, Acts. 15. 3, 7, 39, 40. and 16. 3, 4. For they are assistant to help and minister to the Apostles, Acts 13. 5. for the Apostles must not go alone for divers reasons: as Mat. 10. 33. Luk. 10. 1.

3. They are employed by the Apostle, he being a man of more knowledge and experience of the Gospell, and therefore he is to direct and employ the Evangelists, as he sees may be most for the glory of God and benefit of the Saints, and the increase of the Gospell; and therefore is sent by the Apostle, Phil. 2.19.23.

4. He calls for him to come to him, Titus 3.12.

5. He leaves him behind him if need be, as at Ephesus: 1 Tim. 2.

1. Titus 1.5. For the converts being many and young, and unexperienced either what gifts they have, much lesse how to use or improve them, to those ends for which they were given.

Now the Apostles would not leave them raw, and unexpert how to walke in their communion and fellowship together, and therefore being pressed in the Spirit, as Acts 18.5. *Paul* was purposing some other way, Acts 19.21. Then he leaveth one with them that hath fully knowne his manner of life, doctrine, &c. 2 Tim. 3.10. and 2.2. 1. Cor. 2.3.3. And herein they agree, in that they were gifts given of Christ, Ephe. 4.11. And chosen by him, Mat. 10.2. Luk. 10.2.

2 They are both fellow Labourers together, and in respect of this end are but one: 1 Cor. 3. 8. and so these two Evangelists *Matthew* and *John*, they were Apostles: Mat. 10. 1, 2.

3 The Apostle usually joynes some of the Evangelists with him, in most of the Epistles: as 1 Cor. 1,2. 2 Cor. 1.1. Phil. 1. 1. Gal. 1. 1. 1 Thes. 1,1. and 2. 1.1.

4 They have mutually a care for the good of the Church of Christ, 2 Cor. 11.18. 2 Phil. 2. 20. For I have no man like minded, who will naturally care for your state.

5 That they teach one and the same doctrine of the Gospell, not differing in any matter of moment or weight; 1 Tim 6 13 14.

6 They both endure much persecution for the Gospell sake, and were willing, if the Lord call them to it, to seal up the truth with their dearest blood, 2 Tim. 2.3. and 2. 4, 5 8.

7 They are both the true Ministers of Christ, and the servants of the Saints, helpers of their joy, of faith in worship, and walking, both holy and necessarie in respect of God, and righteous in respect of themselves: 1 Tim. 6. 11, 12. 13, 14. and 2 Tim. 4. 11. 13. being themselves examples in these things: 2 Tim. 3. 15. 1 Tim. 4 12. 1 Cor. 11. 1. Phil. 3. 17.

A Pastour, or Bishop, is one set over a particular flock, to govern and feed them with the wholsome Word of God, as the Shepheard doth the Sheep, in green pastures: Acts 20.17. 20.26, 27, 28. where you may take notice, there were several Pastours in this one Church of *Ephesus*;

but you shall never finde one Bishop over two Churches.

2 A Bishop then must be blamelesse, the husband of one wife, vigilant, sober, of good behaviour, given to hospitalitie, apt to teach, not given to wine, no striker, nor given to filthy lucre, but patient; not a braler, not covetous, one that ruleth well his own houle, having his children in subjection with all gravitie, for if a man know not how to rule his own house, how shall he take care of the Church of God; not a Novice, lest being lifted up with pride, he fall into the condemnation of the divell: Moreover, he must have a good report of them which are without, lest he fall into reproach, and the snare of the divell. 1. *Tim* 3. 2. *to* b 7.

The giste of the Teacher, is likewise to be employed within the Church, *Ephes* 4. 11. for the suppressing of errors: 2 *Timoth*. 2. 15. Study to shew thy self approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of Truth: and *Titus* 1. 9. holding fast the faithfull Word as he hath been taught, that he may be able by sound doctrine, both to exhort and convince the gain-sayers.

2 Such as by private instruction, inform others in the understanding of the Scriptures, and to know God in Christ; this was *Ananias* to *Paul*, *Acts* 9. 17. this did *Aquila* and *Priscilla* teach and instruct great *Apollas*: *Acts* 18. 26. And Christ his disciples, *Luk*. 24. 44 to the 50.

A Deacon, is to be a Member of the same Church where he is chosen to Officiate, a man of good report, full of the holy Spirit, and wisdom, able to advise the Members with the word of exhortation, as well as to supply their bodily wants, with the free benevolence of those that are able to communicate to the necessitie of the Saints, faithfully disposing the Churches treasure, where need requires: *Acts* 6. 2, 3, 4, 5. The power of chusing, being in the Church of which they are Members, and the Apostles, as servants to the Church, to invest them into their service.

2 They must be grave, not double tongued, not given to wine, not greedy of filthy lucre, holding the mysterie of faith in a pure conscience; and let these also first be proved, then let them use the Office of a Deacon, being found blamelesse: 1 *Tim*. 3. 8, 9, 10.

The Widdowes, must be likewise Members of the same body, being past child-bearing, qualified according to the rule 1 *Tim* 5. 9, 10. let not a Widdow be taken into the number, under threescore year old, having been the wife of one man, well reported of for good works, if she have brought up children, if she have lodged strangers, if she have washed the Saints feet, if she have relieved the afflicted, if she have diligently followed every good work, her employment being much,

as the Deacons, to supply the wants and necessities of the poor or sick Saints.

Divers objections have been brought, against the continuation of this Ministerie of the Gospell, by the upholders of the Ministry and kingdome of Antichrist; which I intend shortly to answer.

A Definition of a Church of Christ in Gospell Order, consisting of a company of Saints, or holy people, called out of the world by the preaching of the Gospell; by a free and voluntary consent entring into Covenant to discharge duties to God, and one to another, putting on Christ by dipping.

The Particulars thereof proved;

A Company of Saints or holy people, 1 Cor. 1. 2. 1 Pet. 2. 5. 9. called out of the world, Joh. 15. 19. by the preaching of the Gospell, Matth. 28. 19, 20. Mark 16. 15, 16. Acts 2. 41. Revel. 14. 6. by a free and voluntary consent. Psal. 18. 43, 44. and 110. 3. Acts 2. 41. and 13. 48. and 17. 11. entring into Covenant, Psal. 50. 5. Zeph. 2. 1. Acts 3. 3. 25. Mal. 2. 1. Heb. 8. 9. to discharge duties to God, and one to another, Joh. 4. 24. Phil. 3. 3. 1 Pet. 2. 5. 1 Cor. 12. 12. to the 28. putting on Christ by dipping. Gal. 3. 27. For as many of you as have been baptized into Christ, have put on Christ: Compared with Ephes. 4. 4, 5. This is Christs spirituall House under the New Testament, whereof he is Lord: Hab. 3. 6. and Head: Ephes. 1. 22. 23. And King, and Lawgiver. Jam. 4. 12. Isa. 33. 22. Matth. 28. 18, 19, 20. And Prophet: Deut. 18. 15. Matth. 17. 8. Acts 3. 22. 23. He being the Priest and sacrifice, by which all that believe and obey, are forever perfected. Heb. 10. 14. Heb. 5. 8, 9. For it is not the voice of the Church as some fondly dream, but Christs voice in the Church, that we are to hearken unto: 1 Tim. 3. 15. For Luk. 10. 16. Christ saith, he that heareth you heareth me; and he that heareth me heareth him that sent me.

These, where ever gathered together under heaven, in Gospell order, Jewes or Gentiles, have power from Christ their Head, 1 Col. 1. 8. to receive in, deal with, or cast out of the Church, by the onely Laws and Statutes of Jesus their King and Law-giver, Isa. 9. 6. and 33. 22. James 4. 12. Acts 2. 41. compared with Matth. 18. 15. to the 20. 1 Cor. 5. 4. 5. And 2. 23, to the 9. They being under Christ their King, the freest Ioh. 8. 3. Independent Corporation under heaven. 1 Cor. 3. 5, 6, 7. 22, 23. yet depending only & alwayes on Christ their Head.

FINIS.